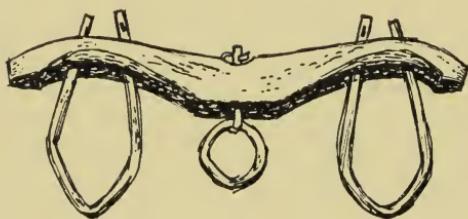


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The Final Reply to Westerner.

LINCOLN ROOM



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(From the Times-Dispatch of Sunday, January 8, 1928.)

THE FINAL REPLY TO WESTERNER.

To Editor of the Times-Dispatch:

Sir.—A recent writer in your columns over the signature of "Westerner", in writing of President Lincoln, says:

"There is no historical basis for assuming that Lincoln had any intimate knowledge of the destruction in the Valley."

What the aforesaid writer means by "intimate knowledge" I do not know. He also says, "Neither does Sheridan record in his memoirs that he had burned 479 barns; mills in the Valley of Virginia well up into the thousands; taken horses and mules, etc., and had reported this information to Lincoln".

I have never seen Sheridan's memoirs, but in "Rebellion Records" (so-called), Series 1, Part 1, Volume 43, he will find as follows:

"City Point, Va., July 5, 1864.

"To Maj. Gen. Halleck:

"Make all of the Valley of Virginia south of the Baltimore and Ohio R. R. a desert as nigh as possible."

"U. S. GRANT, Lieut. General."

"Headquarters in the Field,

"August 5, 1864.

"To Maj. Gen. D. Hunter:

"In pushing up the Shenandoah Valley it is desirable that nothing be left to invite the enemy to return. Take all provisions and stock wanted for use of your command. Such as cannot be consumed destroy."

"U. S. GRANT, Lieut. General."

"August 16, 1864.

"To P. H. Sheridan, Maj. Gen.:

"When any of Mosby's men are caught hang them without trial."

"U. S. GRANT, Lieut. General."

He caught six of Mosby's men and hung them at Front Royal, and Mosby caught six of Sheridan's and promptly hung them in retaliation.

"City Point, Va., Aug. 16, 1864.

"To Maj. Gen. P. H. Sheridan, Halltown, Va.:

"If the war is to last another year we want the Shenandoah Valley to remain a barren waste."

"U. S. GRANT, Lieut. General."

"Harrisonburg, Va., Sept. 29, 1864.

"Lieut. Gen. Grant, City Point, Va.:

"Torbert (a cavalry general) returned by way of Staunton, destroying according to your original instructions to me."

"P. H. SHERIDAN, Maj. General."

On October 22, 1864, Mr. Lincoln telegraphed Sheridan from Washington as follows:

"Maj. Gen. Sheridan, with great pleasure I tender to you and your brave army the thanks of the nation and my own personal admiration and gratitude for the month's operations in the Shenandoah Valley, and especially for the splendid work of October 19, 1864.

Your obt. servant,

"ABRAHAM LINCOLN."

As to the operations of his "brave army", let Sheridan speak for himself in his own language.

Sheridan to Grant, page 30, October 7, 1864:

"I have destroyed over 2,000 barns filled with wheat, hay and farming implements, over 70 mills filled with flour and wheat."

On the same date he again telegraphed Grant as follows:

"October 7, 1864.

"When this is completed the Valley (of Virginia), from Winchester to Staunton, 92 miles, will have but little in it for man or beast.

"P. H. SHERIDAN."

On November 24, 1864, he made a fuller report of his "operations" in the Valley, which is too lengthy to copy here, but I will mention a few additional items:

Sheridan to Grant, page 57. Reports from August 10, 1864, to November 16, 1864:

"I have destroyed—435,802 bushels of wheat, 20,000 bushels of oats, 77,176 bushels of corn, 874 barrels of flour, 20,397 tons hay, 10,918 cattle, 12,000 sheep, 15,000 hogs, 12,000 pounds bacon and ham, 7 iron furnaces, etc., etc."

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These are the "operations" of Sheridan's "brave army" (of four men to Early's one) in the Shenandoah Valley for the month preceding Mr. Lincoln's telegram of congratulation, on October 22, 1864, yet "Westerner" says, "There is no historical basis for assuming that Lincoln ever had any intimate knowledge of the destruction wrought in the Valley". In other words, that Lincoln was congratulating Sheridan for something he knew nothing about.

Sheridan to Grant, October 11, 1864:

"The refugees from Earley's army are organizing guerrilla parties and are annoying me very much. I know of no way to exterminate them except to burn out the whole country and let the people go north or south."

To paraphrase an expression of Horace, "Westerner" may believe it, I don't. Sheridan in his report does not mention a single dwelling house burned, yet there were about twenty-five or thirty destroyed, some of them the finest in the Valley, some of which I saw in flames myself, and could give names. Some of the men burning houses were caught before they could get away and were shot, for I saw them myself.

Grant to Sheridan, page 811:

"Send a division of cavalry through Loudoun County to destroy and carry off the crops, animals, negroes and all men under 50 years of age capable of bearing arms." (One wonders what would become of the women and children, especially, since, to quote Sheridan's own words, "A crow flying over the Valley would have to carry his own rations.")

It seems to me that the "astounding crass ignorance prevailing in some quarters of the South concerning Lincoln's religious belief" is paralleled, if not exceeded, by Mr. Lincoln's crass ignorance of the "operations" of the armies of which he was commander-in-chief, and which were led by his pet lieutenants, Sheridan, Sherman and Grant, in their campaigns of invasion, pillage and destruction, unequalled in any civilized country since the Middle Ages, in my opinion.

PETER J. WHITE.

Richmond, Va., January 6, 1928.

In the interest of the truth, and the honor of the U. S., the Lincoln memorial at Washington should be taken down or converted into some charitable institution.

L. M. WILLIAMS.

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(Richmond Times-Dispatch, February 23, 1928.)

LINCOLN EULOGIES MERELY "FACET OF HERD PSYCHOLOGY".

To the Editor of the Times-Dispatch:

Sir.—It would be interesting to read a logical statement of the facts which lead Southerners to join in the unthinking adulation of Abraham Lincoln. We praise others for accomplishments and for fixing policies: Washington, Monroe, Jefferson, Mason—each left us something formative and definite. Lincoln left nothing.

He was not an abolitionist. He said in Congress that any State or group of States had an inalienable right to secede from the Union and set up separate government. He said that if he were a Southerner he would not liberate with grave emphasis that he did not intend to interfere with slavery in the slave States and added, “I believe I have no right to do so and I know that I have no intention of doing so”. In the same speech he said that to send armed forces into any State “upon any pretext whatever, is among the gravest of crimes”. Notwithstanding these pledges, he sent armed troops into Virginia while it was still within the Union, invading its neutral soil; and within a year after he made the pledges he interfered with the institution of slavery.

But, while he is called “The Great Emancipator”, he did not liberate the slaves. He pretended to free them on soil engaged in “treason and rebellion”, on which soil he had no authority to do this or anything else, but in his emancipation proclamation he excluded all other States, and specially named one-half of Louisiana, all of West Virginia and seven counties in Virginia, including “the cities of Norfolk and Portsmouth”, as places where slavery could and did still lawfully exist. Slavery continued to exist legally in this country until after Lincoln’s death.

“Liberty”, a Northern magazine, surfeited with the stories of Lincoln’s sweet humanitarianism, is forced to tell us that all this is exaggerated, that Lincoln approved the “bloodiest campaigns of the war”, that he backed Sherman’s march to the sea, “one of the most relentless military

movements in history", and that the terms of surrender he imposed on Lee were harsh and severe.

We are told that if Lincoln had lived, reconstruction would have been less bitter. There is proof that it would have been otherwise. Mr. Lincoln (U. S. Official Records) twice telegraphed to General Burnside, asking him if he would bombard Fredericksburg at night with the "new incendiary shells" which he had on hand, and in his last telegram he urged Burnside to do so and said he would like to come down and see the spectacle. But Burnside refused. Lincoln approved the bombardment of the town with women and children in it and refused to punish the officers who shelled a refugee train in the depot loaded with women and children.

Abraham Lincoln was a man of power or he would not have gotten to the Presidency. He may have been a great man, one among the first American twenty or thirty, but to compare him to men like Washington, Jefferson and Monroe, to laud him as Southern papers and Southern people do, without reason, is merely a facet of herd psychology. It is following a lead set by irrational partisans immediately after the war. Lincoln was a man forced into a center of a storm that beat him about and drove him from one opinion to another; that forced him to speak one thing and act its opposite. If he is great, then why does not some one tell us precisely what policies he instituted or what things he did that entitle him to the present hymns of praise?

JOHN T. GOOLRICK.

Fredericksburg, Va.

Copy.

Copy of letter sent by air mail to Senator Robinson, care U. S. Senate, Washington, D. C., February 14, 1928:

February 14, 1928.

Senator Robinson,
Washington, D. C.

Dear Senator Robinson:

I cannot tell you just how surprised I was when I saw in the night's paper that the leader of the Democratic party was among the "Dixie Senators Honor Lincoln".

Just why a Democrat should be praising Lincoln, the black Republican, is more than I have ever been able to understand; and why a Southerner should do such a thing is far beyond my comprehension.

The only thing that I can find as an excuse is ignorance, and I have found so much of that among our Southern people that it makes me at times almost ashamed to say that I am a Southerner.

You certainly are not acquainted with the history of that man or his times. When all the efforts of the Southern statesmen and **Democratic statesmen of the North** were trying to pass some measures through Congress to prevent the Union being ripped wide open, these measures were being defeated by Abraham Lincoln. When Senator Crittenden, of Kentucky, "than whom do anti-Republican in the country was better entitled to the respect and deference of the Republicans", was proposing his resolutions that would prevent the withdrawal of the Southern States, it was Abraham Lincoln's influence that was defeating them.

When the border States, as a last resort, had called a convention of **all** the States to try and devise some plan of settling matters, it was Abraham Lincoln that would have no compromise and brought about the defeat of the purposes for which this convention was gathered—the **convention that came more nearly representing the people of the whole country** perhaps than any other body that tried to do anything at that most critical of all times.

It was those speeches that Lincoln made in his triumphal procession from Springfield to Washington, couched in ambiguous language, that gave the final touches to the war that followed. "Such playing with double-edged words—and words that flung fire among the flax—would have been ridiculed in a debating society, and they were unpardonable in one whose words must affect the actions of governments, the motion of armies, and the temper of nations."

When all had been attempted by the South and her friends to avert further secession and the border States had remained in the Union, it was Lincoln's call for 75,000 volunteers to wage war against their brothers of the Southern States that drove Virginia, North Carolina, Tennessee and your State, Arkansas, from the Union, rather than bear arms against their brothers and thus compel them to bow their heads to as bloody a tyrant as ever ruled in any republic throughout the history of the world.

With the oath upon his lips still fresh from swearing to heaven that he would administer the laws and uphold the

Constitution, he went forth to sign orders that set in motion the sinews of a war that drenched this land of ours in the most bloody of all wars up to that time. And this is the man that you, as a leader of the South—in whom she has placed her confidence—stand up in the Senate and tell the world that you regard as “immortal”—“whose courage and charity excel that which has been exemplified by the leadership of armed forces, at any time in the annals of human history.”

I would sooner expect the Belgians to stand in their market places and thusly laud the German Kaiser and his troops as to hear you stand in what should be considered the most consecrated place in our nation and laud the man who caused as much sorrow in America as Kaiser Bill ever caused in Belgium.

I would as soon expect to hear the Christians of Armenia stand in the high places and laud the Turks as to hear you stand before the world and say that the man who appointed such generals as Sherman and Sheridan and Grant to power, in order to crush and wreak vengeance upon our fair Southland—tearing women in the throes of childbirth from their beds and devastating the country far and wide with their German hordes—was the one to excel in “charity and courage” for all time!

How long will the ignorance of the leaders that we have sent to lead us into the hands of those who care not for us be endured? And when will we get men **who know their history and have the courage to stand up and tell the world that a spade is a spade**, and the Abraham Lincoln is **not** what the Republican party for all these years has claimed him to be, and that they only use him as a smoke screen to cover up their schemes for the ruin of other sections?

If you will read Horton’s Youth’s History of the Great War, or Bledsoe’s War Between the States, or Greggs’ History of the United States, or President Buchanan’s Administration on the Eve of Rebellion, or Davis’ Rise and Fall of the Confederacy, you will at least get some conception of what you are saying when you stand as our representative and declare that Lincoln was the sum total of all courage and charity.

If this does not serve to open your eyes, go study Lincoln’s records as to stirring up servile insurrections, turning the slaves loose upon the helpless women and children of the South, when he issued his emancipation proclamation; how he made medicines contraband of war, which resulted in the South being blamed for the “horrors of Anderson-

ville prison", and refused to let the English people administer to the wants of our Southern soldiers in the Northern prisons. Finally, have you not read in the Congressional Records the record of the Republican party led by Lincoln, which culminated in the blackest of black days for **democracy**, known as the "Reconstruction Days", and which was so graphically described in the House of Representatives March 23, 1872, by Dan. Vorhees, for many years Representative and later Senator from Indiana, under the caption, "The Plunder of Eleven States".

What act that Lincoln ever performed would lead you to believe that had he lived things would have been different **after** the war, from what they actually were **during** the war? The same leaders that Lincoln had placed at the helm when he became President were the leaders that took the bits in their mouths and ran riot over the Southern States during the days of Reconstruction, and all the Republican party wants **now** is for the **Democratic leaders of the South to O. K.** all these actions of Lincoln, for by endorsing the actions of the hated leader of their party **the Republican party itself is endorsed**. Lincoln's party rejoiced at his death, and his posthumous glorification was simply a vote-getting proposition.

Believing that in an unguarded moment you have been swept off your feet, and in order to carry your point later, as Shakespeare says, you have "done a little wrong to do a great right", you have unwittingly stumbled into a very great wrong, out of which I hope you may be some day able to extricate yourself, I am,

Very truly yours,

M. D. BOLAND.

The Evening World.

New York, August 1, 1927.

Dear Miss Carter:

Many thanks for the material you so kindly sent me. I want to use the picture of the S. C. Legislature. It will interest you to know that the picture of Moses, "the Robber Governor", I shall use will be taken from the Rogues' Gallery of the Police Department here. I have uncovered an enormous amount of valuable material. Some in the form of a diary by one of the radical leaders in Congress which has never before seen the light shows that **the Re-**

publicans were greatly relieved when Lincoln was killed. They hated him like poison and only began to "love him" when it was needful to get the negro vote in the South in 1868 and afterwards.

I should like any information you may turn up on the bond question. The period is the darkest and most savage I have ever heard of in any country. I hope to make it a vivid picture. It will be a complete vindication of the South in Reconstruction, and will also give more credit than is customarily given to some of the Democrat leaders of the North, like Hendricks and Voorhees.

With many thanks,

Sincerely,

(Signed) CLAUDE G. BOWERS.

Mary D. Carter,
"The Maples",
Upperville, Va.

Copy.

"THE SOUTHERN METHODIST."

Bruce Barton's Babblings.

By Halpin Whitney.

As an exponent of the "New Theology", Bruce Barton is riding on the crest of the wave of popularity. In his book, "The Man That Nobody Knows: A Discovery of the Real Jesus", he hesitates not to limn "the image of the invisible God" (Col. 1:15)—our Lord Jesus Christ—as a hail-fellow-well-met sport, whooping up the crowd to merriment, but with a sufficient set-current of seriousness to ring in a little piety if he deems it necessary. Jesus is a human being—you are given to understand.

It is because of the favorable recognition this book is being accorded in various church papers, the diligence with which it is being circulated by public libraries, and the praise it receives from those who should condemn it, that we feel moved to discuss it.

"It is written in a racy, best-seller-novel" style; perhaps one might say, stick fly-paper, for it catches the shallow, the unwary, and the ungodly who loiter on the paths of indulgence. Mr. Barton's creed of "Eat, drink and be merry" points no one to the "steep and thorny way to heaven"; hence he is fast becoming the idol of the unre-generate who are heaping to themselves "teachers having itching ears".

The book has seven chapters, but as far as its objective is concerned, two would have sufficed. It is not difficult to surmise upon what meat this pseudo-religious Caesar has fed that he has grown so great, and he is easily classified as being of the same brand as those to whom Job scornfully said, "No doubt ye are the people, and wisdom shall die with you." (Job 12:2).

At the outset Jesus is shorn of the glory which He had as one with the Father before the world was (John 17:5), because he, Mr. Barton, has discovered the REAL Jesus to be a guffawing Galilean. But let his own words bewray him:

"You must love Jesus," she (a Sunday school teacher) said every Sunday, "and God. Love God! Who was always picking on people for having a good time, and sending little boys to hell because they couldn't do better in a world that

He had made so hard! Why didn't God pick one of His own size? . . . But Jesus! Jesus was the 'lamb of God'. The little boy did not know what that meant, but it sounded like Mary's little lamb. Something for girls—sissified."

As the first objective of Mr. Barton's book might be called "The Belittling of Jesus", so the second objective can be aptly termed, "The Glorification of Abraham Lincoln".

We have no animus against Abraham Lincoln; but to be "fed up" with him upon any and all occasions, whether the subject is history, romance or religion, is a little more than one's stomach can stand when one does not believe in the canonization of saints. The Northern churches may sing their hosannas to Lincoln if they choose, put in their stained-glass windows to his memory, and trail after the Roman Catholics with a sort of Protestant imitation canonization, but let them not forget that among the orthodox in the South there are some "searchers after the truth" who have already found it. These cannot bring themselves to parallel the life of any human being with that of the Redeemer of mankind. It is a sacrilege which they dare not commit. What parity can there be between the Saviour of the world and the saviour of the Union? Lincoln did not save the Union, as it was, anyway, but only the Republican party. He defeated the South and trampled under foot the Constitution of the United States in doing so.

Mr. Barton gives several anecdotes of Lincoln, with adulatory touches. We will quote three of these, because in these days of degenerate ecclesiasticism it has become all too common to make odious comparisons between the character and deeds of Jesus and the actions of erring mortals. Indeed, we will digress a bit here to state that not long since we saw an article in the Roanoke Times about a minister who had been on trial upon the charge of immorality, comparing himself to Jesus by saying that when Jesus went to His Gethsemane he upbraided His disciples for not being able to watch with Him for even an hour, whereas, "when I went into mine, seventy loyal citizens of Asheville, both men and women, withstood the torrid heat while the trial was in progress at Statesville for more than ten hours without leaving the churchyard".

In speaking of the temptation of our Lord in the wilderness, Mr. Barton says:

"This is its meaning: The day of supreme assurance had passed; the days of fearful misgiving had come. What man of outstanding genius has ever been allowed to escape

them? For how many days and weeks do you think the soul of Lincoln must have been tortured? Inside himself he felt his power, but where and when would opportunity come? Must he forever ride the country circuit, and sit in a dingy office settling a community's petty disputes? Had he perhaps mistaken the inner message? Was he, after all, only a common fellow—a fair country lawyer and a good teller of jokes? Those who rode with him on the circuit testify to his terrifying moods of silence. What solemn thoughts besieged him in those silences? What fear of failure? What futile rebellion at the narrow limits of his life?"

And again:

"The life of Jesus, as we read it, is what the life of Lincoln would be if we were given nothing of his boyhood and young manhood, very little of his work in the White House, and every detail of his assassination." . . .

Some one has said that genius is the ability to become a boy again at will. Lincoln had that type of genius. Around his table in Washington sat the members of the Cabinet silenced by their overwhelming sense of responsibility. It was one of the most momentous meetings in our history. To their amazement, instead of addressing himself directly to the business in hand, Lincoln picked up a volume and began to read aloud a delightful chapter of nonsense from Artemus Ward.

Frequent chuckles interrupted the reading, but they came only from the President. The secretaries were too shocked for expression! Humor at such an hour—it was well nigh sacrilegious! Heedless of their protesting looks, Lincoln finished the chapter, closed the book and scanned their gloomy faces with a sigh.

"Gentlemen, why don't you laugh?" he exclaimed. "With the fearful strain that is upon me night and day, if I did not laugh I should die; and you need this medicine as much as I."

With that remark he turned to his tall hat which was on the table and drew forth what Secretary Stanton described as a "little white paper". The little white paper was the "Emancipation Proclamation". Stanton could scarcely restrain his impulse to stalk out of the room. No one of his Cabinet really understood Lincoln, etc.

Do you inquire why "dead issues" are dragged in? Who drags them? Are our Southern young folk to attend prayer meetings and have Bruce Barton's pabulum spooned out to them in place of the Word of the living God?

The Emancipation Proclamation freed the slaves only in

the Southern States; these slaves did not rise against their masters' defenseless families as was expected.

When first broached in September, 1862, the comment of Secretary Seward was: "It may be viewed as the last measure of an exhausted government—a cry for help—the government stretching out its hands to Ethiopia," so Lincoln put the draft of the proclamation aside "as you do your sketch for a picture—waiting for a victory".

When that victory for the Unionists came, the proclamation was trotted out again, on January 1st, in the same hope that it "would weaken the rebels by drawing off their laborers, which is of great importance". (See Raymond's "Life and Public Services of Lincoln".)

Mr. Chase then said (we quote from Lamon's "Recollections") : "Mr. President, you have invoked the considerate judgment of mankind, but you have not invoked the blessing of Almighty God upon your action in this matter. I believe that he has something to do with this question." Mr. Lincoln said it was an oversight and requested Mr. Chase to add what he had in mind, and Mr. Chase wrote, "and the gracious favor of Almighty God".

We use these quotations to freshen up the remembrances of those who are being taught to think it is lese-majesty to state any facts the Northerners do not wish known about their idol.

When Herndon returned from his trip East he states that he brought with him some sermons and lectures by Theodore Parker, of which one was, "The Effect of Slavery on the American People". He gave it to Lincoln, who read it, returned (and) Lincoln liked especially the following expression, which he marked with a pencil, and which he in substance afterwards used in his Gettysburg address: "Democracy is direct self-government, over all the people, for all the people, by all the people." (Herndon's "Abraham Lincoln.")—Herndon had been Lincoln's law partner and was very close to him.)

Lincoln certainly did not act with the humanity of an ordinary Johnny Kongapod when he made medicine a contraband of war and refused the request of Jefferson Davis to exchange prisoners, though thousands in Andersonville signed a petition which was presented him by four Northern prisoners paroled for that purpose. Concerning this lack of feeling, the New York Herald of October 29, 1864, said: "Abraham Lincoln should be indicted and arraigned for crime against humanity." When he could go still further and refuse to accept "without exchange" his own

starving soldiers that the Confederates were unable to feed, he seems to be on the wrong pedestal when set up for national admiration. But what more could be expected from a man who headed the subscription list with \$100 for the lawless John Brown raid that the Virginia slaves might be armed to murder their masters? Had he not been martyred he would long since have found his rightful place instead of the mythical one he now occupies. His apotheosis has been rightly described as "the most amazing climbing vine in the garden of history".

"It was not," says Lamon, "until after Lincoln's death that his alleged orthodoxy became the principal topic of his eulogies."

Rhodes shows him "an infidel", if not "an atheist", and adds, "When Lincoln entered political life he became reticent about his religious opinions". ("History of the United States.") Of his words that savor of religion, Lamon says ("Recollections of Lincoln") that after Mr. Lincoln appreciated "the violence and extent of the religious prejudices which freedom of discussion from his standpoint would be sure to rouse against him" . . . "he indulged freely in indefinite expressions about 'Divine Providence', 'the justice of God', the 'favor of the Most High', in his published documents, but he nowhere ever professed the slightest faith in Jesus as the Son of God and the Saviour of men". . . . "He never told any one that he accepted Jesus as the Christ, or performed one of the acts which necessarily followed upon such a conviction." The book which he wrote to disprove the truth of the Bible and the divinity of Christ, Lamon says Lincoln's friend Hill burned lest it should ruin his career before a Christian people. He further says that Lincoln never denied or regretted its composition; on the contrary, "he made it the subject of free and frequent conversations with his friends at Springfield, and stated with much particularity and precision the origin, arguments and object of the work". (Lamon was appointed a United States marshal by Lincoln, served as bodyguard, and knew him intimately.)

If Lincoln was such a Christian as Mr. Barton and others picture him, why did twenty out of the twenty-three ministers in his home town of Springfield, Ill., oppose him for President?

Neither was Lincoln the prohibitionist he is held up to be. We have in our possession a copy of a saloon license issued under the name of Berry & Lincoln, dated "Springfield, Wednesday, March 6, 1833". Ordered that William

F. Berry in the name of Berry & Lincoln have license to keep a tavern in New Salem to continue twelve months from this date, etc. They were allowed to sell whiskey, rum, wine, Holland gin, etc. The records of the Illinois Legislature show that Lincoln "downed" Statewide prohibition in that State in 1840. When President, he signed the liquor revenue bill and turned the saloons loose on the country.

It is a pernicious precedent when such a man is held up as an exemplar of Christian manhood for the youth of the country to follow.

We have had no desire to "aught set down in malice", but we see no reason for an extenuation of the facts, and when prodded thereto we have a right to reply to those who "speak wickedly for God and talk deceitfully for Him". We have a right, nay, it is our duty, to protest against falsehood being taught from our pulpits that the eternal God may be degraded in the Person of His Son and one of His creatures set up like Dagon in His place.

To all such impious worshippers we suggest that they "avoid profane and vain babblings" of such writers as Bruce Barton, and ponder the verse: "In the fullness of his sufficiency he shall be in straits." (Job 20:22.)

(A Copy.)

Upperville, Va., April 6, 1927.

Dr. Carl Holliday, Christian Herald, New York City:

Dear Sir.—I have read your article in the Christian Herald of February 12th—"Lincoln—Man of God". I am still wondering if you are a lawyer, like Lincoln was. He could take one grain of wheat and make his audience believe it was a bushel of the best Western wheat instead of chaff. I am inclined to think that is what you have done in your article.

You assert that Lincoln was a "Man of God"; but your arguments are not logical. They are not facts, they are fancies only—"Would it not seem that he believed?" so and so—"Might it not have been?" etc., etc., you ask. Nowhere in your article do you give one single fact to prove he was a "Man of God".

On the contrary, you state facts to prove he was a deist.

"He was constantly thrown among the dreaded 'free thinkers' of the day, and in 1834 prepared for a literary club a review of Paine's Age of Reason and 'Volney Ruins'. And at this age of life he may have agreed with much they said. This document Sam Hill burnt in the office stove."

At that time he was not only an infidel, but tried to make infidels of the club.

Notwithstanding the fact that 23 out of the 26 Springfield ministers voted against him because they believed him to be an infidel, you give no facts to prove he ever recanted. Your ideas about his religious belief are sophistry only and your case would be thrown out in any court in ten minutes.

"I am a fatalist," said Lincoln. He meant "that all things happen by inevitable necessity". See dictionary definition of fatalist. His divinity was Fate. You may say it was God. The Turks are fatalists. Napoleon was one. Were they Christians?

Lincoln wrote and talked against God and the Bible until after the 23 ministers voted against him. After that lesson he was very religious on paper and in public, and when he forgot to be so Stanton reminded him of his blunder.

Yes, in 1832 he wrote a mighty pious letter to Tom Johnson about their dying father. But evidently when he joined the Paine and Huxley Club in 1834, he became a backslider, and lost his religion. Mixed in your dates, aren't you? Forgotten that document Sam Hill burned in 1834, two years later?

"I cannot understand the Bible," he said. How could he live by what he failed to understand?

"Mr. Lincoln had no faith," said his wife when she was asked to select the minister for the funeral services. Surely she knew.

Finally, if he loved justice so well and mercy more, would a "Man of God" have freed the slaves of his enemies only and not those of his followers? Read the Emancipation Proclamation and note that slaves in certain parts of Virginia and Louisiana were not freed. "Which excepted parts," said Lincoln, "are for the present left precisely as if this proclamation were not issued."

His hatred for the South will be everlasting shown from the words on the Lincoln Memorial in Washington, when he makes God responsible for the war—Clever Idea! "Yet, if God wills that it (war) continue until all the wealth piled up by bondsmen's 250 years of unrequited toil be sunk and until every drop of blood drawn with the lash be paid by another drawn with the sword—His will be done!"

Second inaugural address, I find this:

"Malice towards none, with charity for all"—except the South!

He failed to remember that Grant owned slaves; that 310,000 soldiers in his own army owned slaves; and that Northern men in the South owned slaves. Forgot the Northern slaves evidently!

Yes, you must be a lawyer or an evolutionist! Otherwise, you would not attempt to make "A Man of God" out of a man of no faith!

But you have done good. You have caused people to read Lincoln's published addresses, his letters, speeches, etc., etc., and to analyze them, and we judge a man by his words and his works. He was for war from the first!

I am seventy-seven. I knew Lincoln as he was; his soldiers in Southern prisons knew him; so do his foes and his friends of those days—still living. His enemies would leave him to sleep in peace. His friends would do well to remember that their eulogies, their propaganda, their sophistry, their paeans of glory are making him absurd and impossible.

Very truly yours,

(Signed) MARY L. ROSSER.

REV. GILES B. COOKE REPLIES.

Matthews, Va., Feb. 28th, 1928.

Editor the Star:

As a Christian my answer to your question, "Is unforgiveness right"? is no, decidedly; it is not right. We of the old South, the followers of Lee and Jackson, have never been asked to forgive Lincoln and his followers for stigmatizing us as traitors; for the awful suffering of millions of men, women and children in the Southland caused by waging a four-year war of extermination, as proclaimed by some of Lincoln's generals and approved by him as commander-in-chief of the army and navy. When the followers of Mr. Lincoln ask to be forgiven, why, of course as Christians we will forgive them, because the Bible tells us to forgive our enemies.

It was not in a spirit of unforgiveness that I protested against the action of the House in honoring Mr. Lincoln, but simply to present a statement of facts to show that Mr. Lincoln had done all in his power to dishonor General Lee and his followers, and therefore, I thought it was unnecessary in the House to stir up strife between the North and South that was inevitable when it is considered that it requires but little to arouse feelings between the G. A. R. and the Confederate soldiers.

One blessed result from the unrighteous war was the liberation of the slaves North and South, for which I shall ever be devoutly thankful. Like Gen. Lee, let me say before closing this letter, that I believe all of his followers knew that they were right in the part they took in the war of secession—not of rebellion—and that, like him, they would take the same course again under similar circumstances.

Respectfully,

GILES B. COOKE,

A Soldier of the Cross and of the Old South.

The above testimony will clearly show to any unbiased, clear-thinking mind that no Southern State is justified in passing any resolution of respect to Abe Lincoln, Seward, Stanton, Halleck, Grant, Sherman, Sheridan, Hunter, Beast Butler or any agents of the Devil, who brought rapine and fire and murder into those States south of the Potomac River

for a period of four years from 1861-1865 and tried to overthrow white rule in these Southern States for the benefit of their private gains.

Douglas Freeman to the contrary, history does not justify Gen. U. S. Grant to be pictured as a merciful Christian soldier.

“City Point, Va., July 5, 1864.

“To Maj. Gen. Halleck:

“‘Make all of the Valley of Virginia south of the Baltimore and Ohio R. R. a desert as nigh as possible.’

“U. S. GRANT, Lieut. General.”

“Headquarters in the Field,

August 5, 1864.

“To Maj. Gen. D. Hunter:

“‘In pushing up the Shenandoah Valley it is desirable that nothing be left to invite the enemy to return. Take all provisions and stock wanted for use of your command. Such as cannot be consumed destroy.’

“U. S. GRANT, Lieut. General.”

“August 16, 1864.

“To P. H. Sheridan, Maj. Gen.:

“‘When any of Mosby’s men are caught hang them without trial.’

“U. S. GRANT, Lieut. General.”

He caught six of Mosby’s men and hung them at Front Royal, and Mosby caught six of Sheridan’s and promptly hung them in retaliation.

“City Point, Va., Aug. 16, 1864.

“To Maj. Gen. P. H. Sheridan, Halltown, Va.:

“‘If the war is to last another year we want the Shenandoah Valley to remain a barren waste.’

“U. S. GRANT, Lieut. General.”

“Harrisonburg, Va., Sept. 29, 1864.

“Lieut. Gen. Grant, City Point, Va.:

“‘Torbert (a cavalry general) returned by way of Staunton, destroying according to your original instructions to me.’

“P. H. SHERIDAN, Maj. General.”

On October 22, 1864, Mr. Lincoln telegraphed Sheridan from Washington as follows:

“Maj. Gen. Sheridan, with great pleasure I tender to you and your brave army the thanks of the nation and my own personal admiration and gratitude for the month’s

operations in the Shenandoah Valley, and especially for the splendid work of October 19, 1864.

Your obt. servant,
"ABRAHAM LINCOLN."

As to the operations of his "brave army", let Sheridan speak for himself in his own language.

Sheridan to Grant—Page 30, October 7, 1864:

"I have destroyed over 2,000 barns filled with wheat, hay and farming implements, over 70 mills filled with flour and wheat."

On the same date he again telegraphed Grant as follows:

"October 7, 1864.

"When this is completed the Valley (of Virginia), from Winchester to Staunton, 92 miles, will have but little in it for man or beast.

"P. H. SHERIDAN."

On November 24, 1864, he made a fuller report of his "operations" in the Valley, which is too lengthy to copy here, but I will mention a few additional items.

Sheridan to Grant, page 57. Reports from August 10, 1864, to November 16, 1864:

"I have destroyed—435,802 bushels of wheat, 20,000 bushels of oats, 77,176 bushels of corn, 874 barrels of flour, 20,397 tons hay, 10,918 cattle, 12,000 sheep, 15,000 hogs, 12,000 pounds bacon and ham, 7 iron furnaces, etc. etc."

Does the above absolutely trustworthy record indicate any civilized warfare or Christian soldiery?

No! A thousand times no.

Grant and Lincoln and Sheridan and Sherman and beast Butler were guilty of unmerciful and barbaric warfare, and they practised the basest brutality under the cover of war.

Many people of the present generation do not appear to know that one of U. S. Grant's nicknames was "Grant, the Butcher", because he slaughtered his own troops so unnecessarily, and joined with Lincoln in refusing to receive home more than ten thousand sick, wounded and dying Yankee prisoners from the Southern prison camps in the Carolinas and Georgia, after Gen. Lee and President Jefferson Davis had tendered them free of exchange, because the South did not have the medicine and means to care for these sick, wounded and dying Yankees, and Lincoln and Grant had refused to send doctors and medicine to these sick and dying Yankees, after President Davis and Gen. Lee had urgently requested that doctors and medicine be sent to these Yankee prisoners in the Southern States.

LANGBOURNE M. WILLIAMS.

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THE FINAL REPLY TO WESTERNER. RICHMOND



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